

BOSTON RECORDER.

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BIOGRAPHY.

MRS. ELIZABETH FRY.

The following sketch of the life and character of Mrs. Fry, is taken from Madame Adèle Du Thô's *History of the Quakers*.

Elizabeth Gurney, (now Mrs. Fry,) the third daughter of Mr. John Gurney, of Earlham Hall, in the county of Norfolk, was born in 1780.

She had the misfortune to lose her mother when very young,

and was thus, at an early age, in some measure abandoned to her own guidance.

Her father, though a member of the Society of Friends, was by no means strict, and suffered his children to enjoy greater freedom than is usually permitted among individuals of that sect.

Elizabeth Gurney was accustomed to mix much with society, and she enjoyed all the advantages of birth, fortune and education: she was about 17 years of age when she first visited London, was anxious to see every thing, and having participated, for a period, in all the gay amusements of the capital, she returned to Norfolk.

A short time after her return, some members of the Society, as is customary among the Friends, came to Earlham to make a *family visit*.

This suddenly wrought a transformation in the habits of the whole family: all became more serious and seemed to feel the holy visit: Elizabeth, in particular, was deeply penetrated by the evangelical lectures which she heard.

In a mind like her's, a religious impression was not likely to be transitory.

Too pious, and too well-informed to confine herself to useless founts of devotion, she proved her faith by her labors, and soon prevailed on her father to convert one of the apartments of Earlham Hall into a school room.

Here she daily received 24 poor children, to whom she read and explained the Bible.

She assumed the simple garb of the Quakers, and renounced all kinds of amusement.

In 1800, she married Mr. Fry, whose amiable and generous character fully justifies her choice.

Far from opposing her benevolent labours, he facilitates them,

and affords her ample means of relieving the unfortunate, by annually placing at her disposal a considerable sum, which she applies entirely to the benefit of the poor.

Mrs. Fry's life is devoted to acts of virtue, and her time is almost wholly occupied in charitable missions.

She makes no distinction: the unfortunate are brothers, whatever be their country or religion: sorrow is every where the same, and benevolence should be universal.

Mrs. Fry is at once a physician to the body and soul,

she comforts and feeds the poor, and supplies them with clothes and with Bibles;

and thus she explains and teaches the Gospel.

She even administers succour to criminals; she regards vice merely as a disease, and never withholds assistance from the sick.

Mrs. Fry, on being informed of the deplorable state of the female prisoners in Newgate, resolved to relieve them.

She applied to the Governor for leave of admittance. He replied that she would incur the greatest risk in visiting that abode of iniquity and disorder, which he himself scarcely dared to enter.

He observed that the language she must hear would inevitably disgust her, and made use of every argument to prevail on her to relinquish her intention.

Mrs. Fry said she was fully aware of the danger to which she exposed herself; and repeated her solicitations for permission to enter the prison.

The governor advised her not to carry in with her either her purse or her watch.

Mrs. Fry replied—“I thank you; I am not afraid; I don't think I shall lose any thing.”

She was shown into an apartment of the prison, which contained about one hundred and sixty women.

Those who were condemned and those who had not been tried were all suffered to associate together.

The children who were brought up in this school of vice, and who never spoke without uttering an oath, added to the horror of the picture.

The prisoners eat, cooked their victuals, and slept in the same room; it might have been truly said, that Newgate prison resembled a den of savages.

Mrs. Fry was not discouraged; the grace of God is infinite; the true Christian never despairs.

In spite of a very delicate state of health, she persevered in her pious design.

The women listened to her, and gazed on her with astonishment.

The pure and tranquil expression of her beautiful countenance speedily softened their ferocity.

It has been remarked, that if virtue could be rendered visible, it would be impossible to resist its influence; and thus may be explained the extraordinary ascendancy which Mrs. Fry exercises over all whom she approaches.

Virtue has indeed become visible, and has assumed the form of this benevolent lady, who is the guide and consolation of her fellow creatures.

Mrs. Fry addressed herself to the prisoners.

“You seem unhappy,” said she,

“you are in want of clothes—would you not be pleased if some one came to relieve your misery?”

“Certainly,” replied they;

“but nobody cares for us, and where can we expect to find a friend?”

“I am come with a wish to serve you, (resumed Elizabeth Fry) and I think, if you second

my endeavours, I may be of use to you. She addressed to them the language of peace, and afforded them a glimmering of hope; she spoke not of their crimes; the minister of an all merciful God, she came there to comfort and to pray, not to judge and condemn.—When she was about to depart, the women thronged around her, as if to detain her; ‘you will never come again,’ said they; but she, who never broke her word, promised to return.

She soon paid a second visit to this loathsome gaol, where she intended to pass the whole day. The doors were closed upon her, and she was left alone with the prisoners. “You cannot suppose,” said she, addressing them, “that I have come here without being commissioned: this book (she held a Bible in her hand) which has been the guide of my life, has led me to you; it directed me to visit the prisoners, and to take pity on the poor & the afflicted; I am willing to do all that lies in my power, but my efforts will be in vain, unless met and aided by you.” She then asked whether they would not like to hear her read a few passages from the book.—They replied, they would. Mrs. Fry selected the parable of the Lord of the vineyard, [St. Mathew, Chap. 20:] and when she came to the man who was hired at the eleventh hour, she said, “Now the eleventh hour strikes for you; the greater part of your lives have been lost, but Christ is come to save sinners!” Some asked who Christ was, others said that he had not come for them; and that they could not be saved. Mrs. Fry replied, that Christ had suffered, that he had been poor, and that he had come to save the poor and afflicted in particular.

Mrs. Fry obtained permission to assemble the children in a school established within the prison, for the purpose of promoting their religious instruction. The female prisoners, in spite of their profigate and vicious habits, joyfully embraced the opportunity for their children. Much was already effected, by restoring these young men to the first sentiments of nature, namely, maternal affection.

A woman, denominated the matron, was entrusted with the control of the prisoners, under the superintendence of the ladies of the Society of Friends composing the Newgate Committee.

Mrs. Fry having drawn up a set of rules of conduct for the prisoners, a day was fixed, and the Lord Mayor and one of the Aldermen being present, she read aloud the articles, and asked the prisoners whether they were willing to adopt them; they were directed to raise their hands as a sign of approval. Mrs. Fry's Constitution was received unanimously; so sincere were the sentiments of respect and confidence she had inspired.—Thanks to her perseverance, and the years she has devoted to her pious undertaking, a total change has been effected in Newgate prison.

The influence of virtue has softened the horror of vice, and Newgate has become the asylum of repentance.

Fridays are the public days on which strangers are permitted to visit the gaol where Mrs. Fry reads and explains passages of the Bible to the prisoners.—Her voice is extremely beautiful; its pure clear tones are admirably calculated to plead the cause of virtue.

The late Queen expressed a wish to see Mrs. Fry, and in the most flattering terms testified the admiration she felt for her conduct. The thanks of the city of London were voted to her: and, in short, there is not an Englishman who does not bless her name.

Mrs. Fry, who is as useful among the members of her own sect as she has been in Newgate, exercises, in her evangelical mission, that charitable indulgence which arises from sincere piety and a pure conscience. Her eloquence penetrates the soul; no one can hear her without becoming more virtuous, or at least without feeling convinced that he may become so: she is not feared but loved; and she is herself the example of what she preaches. How many affecting anecdotes might I relate! but here I shall close this notice, happy in reflecting that Mrs. Fry is still young, and that in all probability she may yet live long, for the happiness of her family, her friends and the poor.

PRISON DISCIPLINE.

CITY PRISON SUNDAY SCHOOL, DUBLIN.

The following account of the Sunday School in the city prison of Dublin will be read with the deepest interest. We make no apology for its length, as we hope it will excite some who live in the neighbourhood of American Prisons to commence in them, where not already done, schools for the same purpose. Some of our own prisons present the most shocking scenes, where the young offenders are crowded into the same apartments with the old, and very soon become versed in all their crimes and depravity.—Am. Sun. Sch. Mag.

A few serious young men, seeing the neglected and deplorable state of Newgate, the city prison of Dublin, undertook the task of forming a Sunday school there. Some of our Sunday school teachers find it a matter of trial and discouragement to collect together even a small number of ignorant, obstinate, and lazy children; but

had those teachers to encounter the turbulent, unruly, squalid, and depraved crew of adult criminals in this prison, the refuse and vilest of the land, they would indeed consider their trials and labours light. These praiseworthy young men had first to obtain permission from the civil magistrates; to parley with, and allow a certain sum to the turnkeys for admission and attention; and, lastly, they had to entreat & persuade the prisoners themselves to come to the room allotted to the use of the school.

Well do I remember the first day; they went like “prophets into the rebellious vineyard,” alone, for the turnkeys left them to themselves. The prisoners immediately fastened the door, began to jostle them from side to side, endeavouring to pick their pockets (which they proudly emptied previous to their entrance.) They even got a bucket of water, and flung it over the legs of one gentleman who happened to have on silk stockings. This was in a court-yard, into which all the prisoners are let loose from the time they get up to the time they go to rest (if they can rest;) with no shelter from cold or rain, excepting one large dark cell (often too small for all the criminals) with a table in the middle, and a fire to dress their own food. This they call their kitchen; but the walls black with smoke and filth, no windows, and the room full of dirty, unfortunate wretches, who stretch themselves the whole day long on the table, singing songs, fighting, cursing, and swearing in a most shocking manner, ready for every mischief, & like wild beasts ready to spring upon the first prey, reminded the spectator rather of the infernal region. No wonder, then, that they abused these young men, who were obliged to summon up their whole courage and perseverance, and call out earnestly that they were come as friends to do them good. With the interference of the turnkeys, who now came to their aid, the prisoners were quieted.

Never did I behold, nor could I conceive such scenes as I witnessed that day. Upwards of two hundred immortal creatures, lost to every sense of virtue, ignorant of, and blaspheming their Maker; full of the spirit of satan! When I entered their kitchen, and saw their deplorable condition, I could not refrain from shedding tears. O sin! what hast thou done? transforming creatures made like to the image of God into brutes & devils! Never did I so sincerely thank the God of mercy for the measure of grace bestowed upon so unworthy a sinner; without which grace, I should have been as bad, or even worse than any of these unfortunates.

To vary their sport, and from mere curiosity and the novelty of the thing, most of them came up to the school, others remained at the door, and others said that they did not want to become Methodists—all were of the popish persuasion (if they made any profession at all.) When quieted and seated, one of the young men, who possessed peculiar talents for the undertaking, began to address them. He told them, that the sole object these young men had in coming to them, and giving up their time to their instruction, was most disinterestedly for their benefit, both in this life and that which is to come. He spoke of the dreadful consequences of sin, and the eternal punishment that awaits the ungodly; of Christ as the friend of sinners, who is ever willing and ready to receive the most vile; of the awful stage in which those stand, who neglect Christ as a Saviour, who live and die without God and without hope. The criminals remained in mute amazement, perhaps never having heard such truths before.

Some, who had once known better days and better thoughts, had remorse visibly depicted in their countenances. But suddenly, one of them, whom they called their captain, a robust, short, hardy man, wearing a cockade, and having a huge bludgeon, started up and said, that “the gentleman was right—that we were very kind in coming at all—and that he would come himself every Sunday to read.” The rest, of course, gave a shout of applause. Before we parted, another of the young men prayed (all kneeling,) that God would bless their humble endeavours, and that some poor prodigal in this wretched prison may be induced to return to his Father's house. We attempted to give out a hymn, but it was such a matter of ridicule to them, that we desisted. On the whole, our success was greater than we had anticipated.

The following Sunday, we repaired again to the prison with a greater degree of interest and confidence; and were much pleased & surprised at seeing almost all the men ranged along the wall with clean faces and hands, and the captain marshalling them, mounted on the shoulders of a poor idiot, confined for theft. We were saluted with a cheer, and we then proceeded to our room. What inward joy mixed with horror did we feel when we contemplated ourselves, locked up in a gloomy room with so many wretched persons, whose desperate and depraved hearts had caused them to commit actions for which they were excluded society, and confined in a prison! We were unarmed and unattended, and were entirely at their mercy; yet we trusted in God and the rectitude of our intentions, and we commenced our work like men who had to encounter a strong & fierce enemy.

[To be continued.]

COMMUNICATION.

For the Boston Recorder.

MR. WILLIS.—I lately enjoyed the privilege of attending public worship, where was present an agent sent into the New England States, in behalf of the Theological Seminary of Virginia, now under the immediate instruction of Dr Rice. I must confess the very happy manner in which that young gentleman introduced his subject, after the public exercises; the weight of his arguments in favor of the contribution, which he had solicited; his solemn and pathetic appeals to Christians and patriots, carried along, as on a strong current, all the benevolent desires of my soul, and dissipated every sectional prejudice.

To be sure, he portrayed in lively

colours the wide spread desolation and

moral waste of the Southern States, and

the dreadful consequences of their remain-

ing in that situation. And I have no dis-

position to suppose the subject was exag-

gerated. I believe, that, at the day, when

God shall call us, with all that vast popu-

lation of immortals before his tribunal, we

shall then find the half of the truth was

not told us.

The immediate object in view, and that

which imperiously demands attention, is to

raise up and qualify ministers to go and

plant the standard of the cross in that

section of our beloved country, and preach

to perishing thousands the gospel salva-

tion. How can they hear without a preach-

er? And how can men preach unless they

are sent—unless they are commissioned

with the requisite qualifications? And how

can men be qualified unless means are

provided? Pious and indigent young men

—(and most of the pious young men at

the present day are of this class,) can no

more qualify themselves without means,

than they can preach without qualifica-

tions. The importance of this subject

demands the aid, and the immediate

aid, of Christian munificence. Will any

say, “send to the Southern States those

young men which our Northern Education

Societies and Theological Seminaries have

qualified and are qualifying—we have

enough of them and to spare.” Experience

has established the fact, that, with very few exceptions, young men, educated here, cannot endure the labours of a minister in the Southern climate.

Native preachers must there be raised up—pious young men must there be qualified to preach the gospel in their own country and to their own kinsmen. Do any say, “let the Southern churches provide means for supporting their own Theological Seminaries and Newgate.”

It is undoubtedly a fact, that there are now in

New England and even including the mid-

dle States, more ministers, than in the

same extent of country, there are churches and parishes who are able and ready to

afford ministers a competent support.

RELIGIOUS.

THANKSGIVING PROCLAMATION.

[With pleasure we record on our pages the following truly evangelical Proclamation.]

STATE OF MAINE.
By ALBION K. PARRIS, Governor of the State.
A PROCLAMATION,

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE

To render thanksgiving and praise to their infinite Benefactor is the duty and privilege of men. We are the creatures of His power, in whom He has an inalienable right; rational creatures, made capable of rendering the exalted tribute; dependent creatures, who rely every moment on His goodness for existence and happiness; favored creatures on whom He has lavished the blessings of His bountiful providence; guilty creatures, to whom He has extended His gracious compassion, through the atonement of His Son. Our obligations, indeed, can never be fulfilled; but we are permitted to acknowledge and express them. And He, who is "fearful in praises" has condescended to say to guilty men, "Whoso offereth praise glorifieth me. Offer unto God thanksgiving, and pay thy vows unto the Most High."

The praises of individuals, families and religious societies are recorded in the word of God. There also we find intimations that He expects the same tribute from Commonwealths and Nations; but it devolves on the Civil Magistrate to remind his fellow citizens of the duty and designate a time for the united offering.

In compliance, therefore with the custom of our ancestors, and with the expectations of the people, I have thought fit to appoint, and with the advice of the Council, *de hoc die* appoint **THURSDAY** the **second day of December next**, to be observed as **DAY OF PUBLIC THANKSGIVING & PRAISE**.

And I do earnestly recommend, that all secular business and recreation be suspended, and that the day be devoted to God as a religious solemnity; that all religious societies assemble in their several houses of public worship, that we may with one voice "speak of the mercies of the Lord, and utter the memory of His great goodness." Let legislators and magistrates, ministers and people, assemble in His courts, and "praise the name of the Lord, for His name alone is excellent, His glory is above the heavens." Let us remember the mercies of the present year, the mercies of our whole lives, and "the mercy which is from everlasting to everlasting upon them that fear Him."

Let us praise Him for a rational, social and immortal existence—for our location in the most favored portion of the earth; for the daily and annual bounties of His providence—for the light of His gospel, and redemption by His Son.

Let us remember the years of our fathers' toils and sufferings, and "the years of the right hand of the Most High," when He brought them over the great waters; when He nurtured them in the wilderness; when He was their defence in savage warfare and under the unnatural oppressions of their parent country; when His peculiar blessing enabled them to lay the foundation of our present unexampled prosperity and happiness. Let us bless Him for the institution of a government in this State, and in these United States, to which all other nations are strangers, and for which many of our fellow men have this year been contending in vain. Let us praise him for the continued administration of justice; the maintenance of peace; the general prevalence of health; a favorable season, and an abundant harvest. Let us be thankful that the pestilence which has desolated some parts of our land has not been suffered to prevail here; that we have been preserved from extensive calamities in an unusual degree; that the labors of our citizens in their various enterprises have been favored with success; that our seminaries of education have enjoyed the smiles of Providence; that so many of the people of this State have been favored with the ministrations of the gospel; that some portions of this and other States have been specially blessed with showers of divine grace; that many, while enjoying the richest blessings, have pitied the oppressed and enslaved of other countries, and communicated the gospel to those who sat in darkness; and that mercies past enumeration have fallen upon us, notwithstanding our continued unworthiness.

In view of our peculiar blessing; our iniquities do indeed appear great, and our transgressions infinite. Let our oblation of gratitude be, therefore, attended with the sacrifice of broken hearts and contrite spirits. Let us lament our abuse of the favors of God, our disregard of His authority, our unbelief and disobedience to the gospel; and the general prevalence of immorality and vice; and let us beseech Him, for the sake of His Son, to forgive our iniquities, and to draw all our hearts to Himself, that a people so highly favored may no more transgress.

And on this occasion, let us command ourselves and all our social, civil and religious interests to His favor and protection: praying that our spared lives may be devoted to His praise: that succeeding years may be crowned with His goodness: that His wisdom and grace may be abundantly bestowed on all in authority in our State and Nation; that He would continue unimpaired our government, institutions and privileges; that he would never suffer our beloved country to be again involved in war: that He would set up Immanuel's dominion in every heart, and dwell among us from generation to generation; and that he would soon extend the blessings of liberty, of science, of elective government, of perpetual peace, and of gospel light to all that dwell upon the earth.

Given, &c. in Portland, the 4th of Oct. 1824.
ALBION K. PARRIS.
By the Governor, AMOS NICHOLS, Sec'y of State.

BIBLES WELL DISTRIBUTED.

Extract from the Annual Report of the Nassau Hall Bible Society, for the year 1824. Princeton, New-Jersey.

Since the last Report a new field of usefulness has been discovered, and partly occupied by the Board: we refer to the south-eastern Counties of this State. It was supposed that Bibles were needed in those Counties, the Board therefore employed three gentlemen to travel during a few weeks in last October, through that part of New Jersey called the "the Pines." To these gentlemen we committed 80 Bibles and 13 Testaments to be sold at reduced prices, or gratuitously distributed as to them might seem best. The report which these gentlemen returned, of the ignorance and wants of the people was truly affecting. Every opportunity since that time has been improved by the Board to send the Word of Life to these destitute places, and we would earnestly recommend to the succeeding Board to carry on the work, which we have only commenced.

That the Society may know something about the wants of these people, a few facts may be related, as they were brought to us by our agents. "Says one" The Bibles which I obtained from the Nassau Hall Bible Society, I distributed according to your direction in Camden, Haddonfield, Clementon, Speedwell, &c. Many families I found, that did not possess, and had never seen the Word of God; and truth requires me to say, that I found whole neighbourhoods in which there was not a single copy of the Bible. Near light-house Mills, I met with a man, who was very anxious to obtain the Bible. He said, a small Tract entitled "All's for the best," had been given to him some time ago, and that was the only book he possessed.

This Tract he had read over and over again every Sabbath. It had been of great benefit to him, & his desire was to obtain the Word of God for his further instruction." At another place, says the

same person, "I attended the funeral of a child, whose mother had, a few days before, lost her husband; it was a difficult thing to produce order and silence in the company. After making a prayer, I requested one to bring me the Bible, but no such book was possessed by this afflicted family. I then requested two or three of the most respectable-looking gentlemen in the company, to send to their houses for a copy of the Scriptures. But they too were destitute of this Heavenly Treasure."

"The best relief that mourners have."

Other persons, who were sent to distribute Bibles between Shrewsbury and Egg-harbour, reported:—"Your Agents spent about three weeks in the southern Counties of New Jersey—were at no time more than 90 miles from Princeton. In our tour, we found many families, without the Sacred Scriptures. Some of the aged had never read them, and the young are growing up in the same ignorance and thoughtlessness. To some we sold Bibles at reduced prices; and before we gave gratuitously, we were careful to ascertain the inability of the persons to purchase, and their desire to use the Bible aright." It would be easy to relate many more facts, to show the wants of these people, but these are sufficient.

As our Society was not able to send Bibles enough to supply every destitute family, much less every individual; the Board will mention a Plan which our Agents adopted, to make a few Bibles useful to many families. Says one of our Agents, "When I found a whole neighbourhood without the Bible, I gave it not to an individual, but forming several families into a Society; I gave one Bible to the Society upon these conditions—all the Society should have an equal right in the Bible, as long as they should continue to meet weekly to hear it read. But if any one forsook the meeting, his claim upon the Bible was forfeited, and if the Society was dissolved, I reserved the right of taking this copy of the Scriptures from them. Many to whom Bibles were given for these Reading Associations, declared, they valued them more than all their property besides—that they had long been praying for this book, to read it themselves and teach it to their children."

The Board have been greatly encouraged in this good work, not only by the hope that good will result from these distributions; but by instances of good, which have already occurred and of which we have heard. The people appear to have been ready to receive our Bibles. As related above, some persons who had no Bibles, were praying to God, that he would, by his providence, send them the Word of Life. Others, who possessed religious Tracts, had been benefited by them, and prepared to receive this blessed book, to which our Tracts direct the ignorant, for further information; and when we sent it, they received it with joy. "Many, (says one,) to whom I gave the Bible, were greatly rejoiced when I told them, these Bibles are sent you by a Society of young gentlemen in Nassau-Hall; they were surprised, that young men living so far away, who knew nothing about them, should take so great an interest in their happiness. Many were the persons who said with tears of gratitude, "May the Lord bless all those persons, who are willing to send us the Word of God."

Another gentleman remarks "Our object was not viewed by all with the same feelings. Some were displeased, because we did not give Bibles to them as well as to their neighbours, who in their opinion, were not more worthy than themselves.—Some desired the Bible, simply for a family register—some declared they cared nothing about it— one man refused to purchase a copy, because, he said, "the Bible in his settlement was pretty much out of fashion." "But, (adds the same gentleman) although we were sometimes obliged to bear the repulses of the ignorant and careless, yet generally we had the happiness to meet a kind reception—to witness the simple expressions of unfeigned gratitude and to depart with many thanks to us and to all those who sent us."

So it appears, that the blessings of many that were ready to perish, have come upon this Society. Who can tell how great an influence the prayers of these grateful individuals have had, in bringing down the blessing of heaven upon our Society? These facts have more in them to encourage us, than all the speculations of those, who anticipate the operation of Bible Societies upon the happiness of mankind. If we knew the history of every Bible, which this Society has distributed, it would fill our mind with joy and hope. Could we hear the simple, yet fervent prayers and thanks which ascend from those Societies which meet weekly to read God's Word—and from cottages, in which we might suppose, no pure emotions were ever felt, we could not be wearied in the delightful business of distributing the Word of God. Benevolence is its own reward, but it is doubly rewarded, when it receives the reciprocated benevolence and gratitude of those whom it has benefited. This reward our Society has received.

BAPTIST MISSIONS

AMONG THE NORTH AMERICAN INDIANS.

Hartford, Nov. 2.—Last Lord's-day the Agent for the Hamilton Baptist Missionary Society, the venerable Elder Joseph Cornell, of Galaway, N. Y. preached in the Baptist Meeting-house in this city, and after divine service, read the Circular of the Missionary Society, and in the evening a collection was taken up in aid of the mission. While pleading the cause of these hitherto too much neglected sons of the forest, the preacher related an anecdote quite in accordance with the true Indian character. "Forty years ago, (said he,) I visited the Oneida tribe of Indians, to preach unto them Jesus and the Resurrection. On this occasion, one of the chiefs of the tribe said to me:—When your fathers came to this land, we were the tall trees, and they were the low trees, now you are the tall trees, and we are the low trees; and we desire you to drop among us some fruit, that shall be pleasant and beneficial to us; we desire to be taught, and to have our children taught the arts of civilized life, and to learn about that Jesus who came into the world, and died to save sinners, for we too want to be saved." Ever since this interview, said he, I have felt a particular interest in their welfare.

The Hamilton Baptist Missionary Society in the state of New-York, have established a mission among the Oneida Indians, in that state, which is in a flourishing condition. That tribe now consists of more than 1100 souls, whose fathers were found in the revolutionary army.

The establishment now consists of a Clergyman, who superintends the station, and acts as a Missionary and Agent for the Society—a carpenter—a blacksmith, with their families—and a school teacher. The Society have thirty Indian children under their exclusive patronage, who are clothed, fed and taught at their expense.

"The Superintendent has hired land to farm the ensuing season, upon which the boys are taught in, and inured to, the labors of agriculture. The females are taught sewing, knitting, and spinning. In order to effect this, the wife of the superintendent has established a school, in which, at certain hours, she gives the necessary instruction. Specimens of their work have been viewed with pleasure by the Board, as giving abundant proof of their activity and ingenuity.—The parents appear at present satisfied, and the children contented. A sewing society has also been formed at the station, which does the members much honour, and may serve as an encouragement to many others. A Missionary Baptist church was formed in March, consisting of twenty members, at the station."

The Baptist Mission among the Indians, under the superintendence of the Rev. Mr. McCoy, is called the *Carey Station*, and is located in the Michigan Territory. The station under the superintendence of the Rev. Messrs. Jones and Dawson, is called the *Valley Towns* station, and is located in the state of Tennessee, among the Cherokee Indians.—Ch. Sec'y.

The Baptist Convention of the State of N. York held its annual session on the 20th and 21st ult. at Elbridge. The number of delegates present was large and the business of the Convention transacted in a manner highly satisfactory to the friends of Zion.

"There had been paid into the Treasury during the past year \$705 28, and the same sum expended, leaving a balance of \$119 28, being nearly the same as last year. The missionaries employed appeared to have labored with zeal, faithfulness and success. In the places where they have labored during the past year, there have been between 4 and 500 baptized, and principally, if not altogether through their instrumentality—it being resolved to form a union if practicable with the Hamilton Missionary Society, and a meeting of the convention and said society being agreed upon at Fenner on the 24th day of Nov. next, for that purpose, it was thought best not to appoint more missionaries until after the above meeting."

[Rel. Chron.]

AFRICAN COLONY.

The Rev. R. R. Gurley, Agent of the Colonization Society, says the Philadelphia Recorder of Saturday last, has just arrived in this city from the coast of Africa. He states that the colony at Cape Mesurado is in encouraging circumstances. The natives have been peaceful, and there is no danger to be apprehended from them. The colony is well situated, and there are such various obstacles between, there is no prospect of it whatever.

The Colony has suffered for want of medical aid, but the deaths have been comparatively few, ten or twelve since March last, and those of ordinary diseases. Those who went out from Petersburg, under Waring, have erected houses, and are now conveniently accommodated. Considerable land, has also been cleared, and the colonists, in general, have, on the whole, manifested great perseverance and industry. During the absence of Mr. Ashurst who went to the Cape de Verd Islands for his health, they moved on harmoniously, under the direction of Lot Carey, Johnson, and Waring, three men of colour. Mr. Ashurst has since returned and resumed his superintendence: his health being in a great measure restored. Mr. A. is spoken of as deserving great credit for his unrewarded efforts for the good of the colony.

Land has been apportioned to the settlers, and a satisfactory system of government established. The country is represented by Mr. G. as well as by all others, as being remarkable for fertility. Coffee, sugar, cotton, rice, indigo, may be cultivated to great advantage. Mr. G. brought with him a specimen of indigo raised by one of the colonists; also, of a peculiar kind of cotton, of a consistency like silk.

Mr. G. brought with him various proofs of the ingenuity of the natives; as pieces of cloth, baskets, &c. made of grass, manufactured gold, cotton, war utensils, &c. Several of these were from the interior, and were made by the Foulahs.

COLOURED ORPHANS.

Several benevolent females of Philadelphia associated themselves together two years since, for the relief of destitute children of colour, who having no parents, are a prey to wretchedness and vice of every species. The name which they have adopted is "The Association for the care of Colored Orphans" instituted at Philadelphia in the year 1822, & the establishment is called "The Shelter for Coloured Orphans." Their truly praiseworthy design has prospered inasmuch as they now have 14 under their care, forming a family at the head of which is a suitable matron; the whole is superintended by a committee of the association. These children are taught the rudiments of school learning. Attention is paid to their morals, and pains are taken to impress their minds with the necessity of acquiring habits of industry, preparatory to going to service.

Phila. Ch. Gaz.

DEAF AND DUMB.

DANVILLE, KY. Sept. 17. A few days since an Elephant was exhibited in this place. The Deaf and Dumb pupils of the Asylum were among the spectators, and upon their return home, one of them, a young lady, was requested to commit to paper the ideas suggested to her mind by the visit. In a short time she presented the following, entirely of her own composition, not having received the least aid from any person. This young lady has been under their care, forming a family at the head of which is a suitable matron; the whole is superintended by a committee of the association. These children are taught the rudiments of school learning. Attention is paid to their morals, and pains are taken to impress their minds with the necessity of acquiring habits of industry, preparatory to going to service.

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UNION OF PAPERS.

In accordance with the known wishes of many of their subscribers, and in the hope of accomplishing more for the interests of learning, morality and religion, the Editors of the "Boston Recorder" and "Boston Telegraph" have agreed to a *union of the two papers*, after the present year, under the title of "BOSTON RECORDER AND TELEGRAPH." Some of the advantages which may be expected to result from such union are the following:

1. The United Paper will have the advantage of a *twofold better selection of correspondents* than either of the Papers, if continued separate. May it not also be hoped, that communications will be *drawn up with greater care*; and that the ablest men in New-England will not deem it a degrading service, to speak in the audience of so numerous and respectable a body of citizens.

2. By such an union, the Editors will be able to incur a *greater expense in procuring foreign periodical works and new publications*, than they otherwise could do;—thus bringing within their reach whatever is new or interesting in relation to the Politics, Literature and Religion of other countries.

3. It will enable them to devote more time and labor to the *Editorial department*. They have agreed to make the business of the Paper their united and only pursuit; in conducting which they will not only avail themselves of the results of past experience, but adopt such further improvements as time and circumstances may suggest.

The plan of the United Paper will be so far uniformed to that of the Recorder and Telegraph respectively, as to combine the principal excellencies of both. In respect to subjects of a doctrinal or controversial nature, the character of the latter will be retained; and of the former (with the exception perhaps of a little less detail) in the variety of religious intelligence for which it has been more especially valued. The literary department of the Telegraph will have a place in the United Paper, and exertions will be made to render it increasingly interesting and valuable.

In the department of Politics, we propose to make an improvement upon both Papers as hitherto conducted, by presenting from week to week, an abstract of the news which has been received, with such remarks as the occasion may render appropriate;—a system, which, besides requiring less room, will undoubtedly be more acceptable to most of our readers than a long succession of promiscuous articles. In brief, it will be, our effort, our ambition and our happiness, to render the United Paper such a medium of information, as shall be best suited to the wants and circumstances of men, in a country where they are called to act not only as christians, but as citizens and members of a social and intelligent community.

We are encouraged in our undertaking by the consideration, that this city, as the centre of numerous benevolent Societies, the place where their annual meetings are held, their Reports published and their correspondence received, possesses advantages for the conducting of such a Paper, which can be claimed by no other town in the United States.

Subscribers to either the Recorder or Telegraph, will be considered as extending their patronage to the United Paper, except when contrary directions are given. Persons at present receiving both Papers, will of course be expected to receive but one copy after the union.

It will be printed on imperial paper, of a good quality, and with type entirely new. The terms will be the same as those of either Paper now are, viz. \$3.00 at the end of six months from the time of subscription, or \$2.50 in advance.

NATHANIEL WILLIS, Editor of the Recorder.

GERARD HALLOCK, Editor of the Telegraph.

NOTE.—The above will be published next week, in the form of a Prospectus, accompanied with an expression of opinion on the subject of the union, by several gentlemen of distinction, who have no other interest in the case than what arises from a regard to the general good.

MACKINAW.

The mission established here, is smiled upon in the good providence of God. One Indian woman has hopefully become truly pious very lately, besides one white woman, and one or two others are in a state of deep anxiety on the subject of religion. Forty-five children are members of the school. They are collected from a wide extent of country, and very harmoniously enjoy together the means of instruction. "The field of missionary labor in this region is indeed just as wide as the most extended charities, and active exertions of the church please to make it." Hundreds and thousands of children might shortly be delivered from the dreadful darkness in which they are now enveloped, if adequate measures and means were put in operation. The establishment suffers for want of suitable buildings, and a sufficient number of teachers.

Ecclesiastical Seminary.—On the 1st inst. the General Theological Seminary of the Protestant Episcopal Church in N. York, was opened for the fourth year, under its present organization. The Rev. Mr. Onderdonk, Professor of the Nature, Ministry and Polity of the Church, in the Seminary, delivered the annual address on Monday evening in Trinity Church. The present number of students in the Seminary is twenty three.

We understand that the Rev. Dr. CODMAN, of Worcester, sailed in the Emerald, for Savannah, on Thursday last, for the benefit of his health.

We are authorized to state, that during the absence of Dr. Codman, JOSIAH SALISBURY, Esq. will receive donations and subscriptions for the Domestic Missionary Society for the eastern part of the state.

ENGLISH HIGH SCHOOL.—BOSTON.

This new school house surpasses any other in the city for beauty and accommodations. Besides ample rooms below, for ward meetings and other public purposes, the two higher stories contain accommodations for six hundred scholars, and the whole is warmed and ventilated by two furnaces. Its situation, on the most elevated spot in the city, commands a view of the heavens, which most admirably adapts it for astronomical pursuits, which constitute one of the important branches of instruction—and this alone would render it the most eligible location for the seminary. The handsome cupola on the summit is calculated to afford increased facilities for the same pursuit, and together with the commodious apartments below, furnishes, for the first time, sufficient space and accommodations for the preservation & employment of its fine collection of philosophical instruments.

The ceremony of the introduction of the Preceptor and pupils, by the Mayor and Aldermen and School Committee, attended by such parents and other citizens as chose to attend, was a most interesting scene. The Rev. Mr. Pierpont, of the School Committee, commenced by an appropriate and affecting prayer. The address by the Mayor to the pupils, a hundred and forty promising youths, fully explained to them the high privileges and most important advantages they enjoyed for education, the judicious and expensive patronage extended to the Seminary by the public—that in fact nothing was left undone to afford them every facility for their moral and intellectual improvement; and that if these superior advantages were not duly appreciated and improved by them, the fault must be acknowledged entirely their own. He explained to them the obvious and immediate advantages of their several studies for the advancement of their own personal pursuits, and for their improvement and elevation in their political relations as citizens.—*Daily Adr.*

Ordained.—In South Granville, Messrs. ABIAH and ISAAC N. SPRAGUE, as Evangelists. Introductory Prayer by Rev. Mr. Cushman of Fairhaven; Sermon by Rev. Mr. Jackson of Dorset; Consecrating Prayer by Rev. Mr. Haynes of South Granville; Charge by Rev. Mr. Smith of Poultney; Fellowship of the Churches by Rev. Mr. Whiton of North Granville; Concluding Prayer by Rev. Mr. Hibbard of Whitehall.

Ordained.—At New-Castle, Rev. JOTHAN SEWELL, Jr. to the pastoral care of the Congregational Church and Society in that place.

On the 3d inst. Rev. Frederick Freeman was installed over the 3d Congregational Society in Plymouth—sermon by Rev. J. Edwards, of Andover: address to the people by Rev. Mr. Green, of Boston.

The Presbytery of Philadelphia, at their session last week, licensed the following young men to preach the Gospel:—James H. Sturt, Charles Thompson, Alvin H. Parker. And received under their care as candidates for the ministry:—Thomas L. Janeway, John McLasky, Thomas W. Irvin, George Printz, Henry Aured, and Jas. Irvin, recently from Ireland.—*Gaz.*

Rev. Dr. John McDowell, of Elizabeth Town, N. J., has received a call to the pastoral charge of the First Presbyterian Church in New-York, lately under the care of the Rev. Mr. Whelpley.

New Baptist Church at Dedham, and Ordination.—On Wednesday, a new Church was constituted at Dedham, and Mr. SAMUEL ADLAM, called to be their Pastor, was solemnly ordained. Introductory Prayer by Rev. Mr. Cookson; Sermon by Rev. Mr. Wayland; Ordaining Prayer by Rev. Mr. Grafton; Right Hand of Fellowship by Rev. Mr. Ballard; Charge by Rev. Dr. Baldwin; Address to the Church by Rev. Mr. Sharp.

The Rev. SETH FARNSWORTH was ordained Pastor of the Congregational Church and Society in Raymond, N.H. the 3d inst. Introductory Prayer by Rev. Chester Colton, of Brentwood; sermon by Rev. A. Burnham, of Pembroke; 2d Cor. 5: 18: "And all things are of God who hath reconciled us to himself; by Jesus Christ, and hath given to us the ministry of reconciliation;" ordaining prayer by Rev. A. Wheeler, of Candia; charge and concluding prayer by Rev. J. Prentice, of Northwood; right hand of fellowship by Rev. J. R. Arnold, of Chester; address to the church and Society, by Rev. N. Wells, of Derryfield. It must be gratifying to the friends of Zion to learn, that another place which was lately numbered among the destitute of New-Hampshire, is now favoured with a minister of the gospel.

Ordination.—On Tuesday the 5th ult. The Congregational Church recently erected at Kennebunkport, Me. was dedicated to the worship of Almighty God. Sermon by Rev. Mr. Fenzenden, from Palam xxvi. 3. "Lord I have loved the habitation of thy house, the place where thy honour dwelleth."

POLITICAL.

FOR SIGN.

The KING OF FRANCE died on the 16th of Sept. The body remained in state, until the 19th, when the funeral took place—at which there were 40,000 troops. The funeral car appeared like one mass of gold. The pall was ornamented with fleur de lis and silver stars—15,000 of these stars were ordered, and cost over \$10,000. "Public follies private benefits!"—The remains will be kept within 30 days at St. Dennis.

The British frigate Blonde, Lord Byron, ordered from England to the Sandwich Islands, carries out a printing press, and is directed to make a survey of the Island, and of the ports on the west coast of America.

Tie Buonaparte.—European papers mention, that LOUIS, LUCIEN, and JEROME BUONAPARTE, were then residing in Germany, and the females of the family in Italy. They are considered to be still immensely rich. The wife of Jerome (a Princess of Württemberg, to whom he was married in 1807) it is added, has applied to the Pope to be divorced from him. The first wife of Jerome, a most accomplished lady, it is said, now resides in Massachusetts.

From Smyrna.—Extract of a letter, dated Aug. 19. "Samos has not yet been attacked.—The Greek Fleet, consisting of 30 sail, have had an action with the Turks, and destroyed most of their transports; and we learn that this little Fleet is now blockading the Ottoman Fleet at Bodrum, and the overwhelming force of the Capt. Pacha is thus kept in perpetual awe by the Greeks. The Camp before Samos is in a great deal of disorder, and the loss of the transports may prevent an immediate attack; if so, it will be impossible to keep the army together, as they are without money and provisions, and Samos may yet be saved. The Islanders are resolute, and refuse to leave the Island, although requested by the Greek Senate. The loss of Isparia has had a contrary effect to what was expected. It has, like the loss of their Patriarch, roused their spirits, and driven them almost to madness, and the brave Greeks are more than ever determined to die or be freemen. Their cause never were a better aspect."—Three different divisions of the Ottoman Army have been destroyed. Athens, Marathon &c. have given new energy to the Greek Senate. Troops are organizing in all parts, all party differences appear hushed, and an universal feeling of courage and patriotism is shewing itself—such as we expect to find only in Greeks. The critical moment for them is now approaching, I may almost say is passing.—The whole force of the Ottoman Empire has burst upon devoted Greece, but though, like the Sirocco from the South, bloody and frightful in its appearance, I trust it will disappear without effecting the destruction it now threatens."

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BOSTON RECORDER.

War at Guatemala.—We have conversed with a gentleman who left Truxillo Sept. 7, who corroborates the intelligence received at New York, relative to a Civil War in Grenada and the province of Guatemala. He states that a massacre of all the whites had taken place at Leon, amounting to 110 men, women and children—and that the communication with the interior, and Truxillo, was cut off.—The cause of these unhappy commotions was supposed to arise from the ambition of a few Creoles, who were desirous to crush the Government and place every individual on an equality as relates to property—an indiscriminate plunder of all property of the whites took place. Affairs were a most dismal aspect; business of all kinds was at a stand at Truxillo, no money or produce.

From the Pacific.—Lieut. HUNTER, of the Navy, has arrived in Philadelphia from Chagres, and gives information that he left the United States frigate, Capt. HULL, at Callao, all well; and that she was to sail the next day on a cruise: that he considered the Patriot cause an almost certain of success; and saw the at Truxillo, on the 17th August, BOLIVAR'S official account of the defeat of the cavalry of the Spanish General CANTRELL:—That there had been public rejoicings on account of the success, and that BOLIVAR was extremely popular. At a public dinner given on account of the success, Judge PREVOST, cur Minister, officiated as Vice President.

HAYTI.—The daily prints contains a Circular addressed to the Haytiers, from President Boyer, on the subject of their late negotiations with France. He mentions that their mission has not produced that result which there was reason to expect, because the French Government still pretends to the sovereignty over the island. "This presence," he says, "is forever inadmissible, and affords us a new proof that our real security consists in our unshaking resolution, and how reasonable were our suspicions and the defensive measures I long since adopted."

He then proceeds to give orders for energetic & immediate measures to repel invasion, should it be attempted. He concludes thus:—

"The national honour prescribes (nor will you lose sight of this object) that tranquility and security should be secured to those foreigners who reside among us under the public faith, as guaranteed by the Constitution. Shelter them, as well as their estates, with your protection, in such a manner that they shall enjoy perfect safety. A little reflection will show what disgrace would fall upon the nation, if in any circumstances whatever, we should pursue a different course of conduct. War, even to death, against the implacable enemies who would place a sacrilegious foot on our territory—but never let us soil our cause by any dishonorable action."

"In sending deputies to arrange the formalities of a recognition of our independence, I yielded to an invitation made by the agents of the government of the King of France. It was necessary that I should adopt this measure, in order to remove every pretext on which the malevolent might charge me with obstinacy. It was necessary that I should do it to satisfy my own conscience, and to fix the attention of the nation for the last time on this important point. I believe I have performed my duty on this subject; and I have the satisfaction of being able to say, that I have not been deceived."

"The Republic is free, it is independent forever, because we are determined to bury ourselves in its ruins before we will submit to a stranger. Still however, the enemies of Hayti calculate upon the chimera of a division amongst us.—What an error, and at the same time what a specimen of duplicity! Let us be forever united and faithful to our duty, and we shall be, by the help of God, forever invincible."

Boyer.—

It is a remarkable circumstance, but not generally known, that neither small-pox, measles, whooping-cough, small-pox fever, has ever been known either in New South Wales, Van Dieman's Land, or the Sandwich Islands.

Eng. Pap.

The official "abstract statement of the number of Hindoo widows who were *burnt* or *buried* alive in Zellish and Cities," between the years 1817 and 1822, is as follows:—

Grand total for 1817, 707 widows; for 1818, 339; for 1819, 605; for 1820, 597; for 1821, 654.

Three thousand four hundred and two widows, thus sacrificed in these five consecutive years, within the British dominions!

The arrangements in England for the steam Boat Line of Packets to Nova Scotia, and the Canadian Settling Company, are rapidly proceeding to maturity. The population of the world, which increases so immensely in times of peace, plenty and health, must be provided for.

Crime Rewarded.—Three persons convicted of rape and horse stealing in Canada, have been pardoned on condition of leaving the Canadas, and, of course, proceeding to the United States!

DOMESTIC.

Massachusetts State Prison.—From the late annual report of the Warden of the State Prison, it appears that the present number of convicts now in the prison is 298, of whom 96 have been received within the last year. There have been 98 discharged within the year; 6 by death, 10 by pardon, and 80 on the completion of their sentences. Of the present prisoners, 54 are blacks and 59 are white foreigners—222 have been convicted of store breaking and theft, 26 of having counterfeit money with intent to pass it, 16 for burglary, 11 for forgery, and 23 for other offences—121 are employed as stone cutters, 30 as cabinet makers, 27 as lumpers, 11 as brush makers, &c.

The expenses of the year, including \$14,446, the amount of stock remaining from the last year, \$9,521 paid officers at the prison, \$2,535 paid officers from the state treasury, together with all expenditures for provisions, clothing, medicines, and materials for labor amounted to \$1,622. The receipts, including \$36,274 paid for a. & b. \$4,706 paid for labor by contractors, and allowing \$16,124 for stock on hand; amounted to \$56,634, making an excess of receipts, or clear profit to the Commonwealth, of \$1211.

Dai. Adr.

Cincinnati Emigration Society.—A society has been formed by the most intelligent and respectable portion of the coloured people of Cincinnati, Ohio, entitled "The Cincinnati Haytian Union." Its object is to make inquiry and to adopt suitable measures in relation to emigration to Hayti. It is their intention, as soon as funds can be raised, to select some one of their number to visit the Island of Hayti, to obtain information relative to that country, and to return to Cincinnati next spring and make report. It is also the intention of the society, to establish a school or seminary in the vicinity of Cincinnati for the moral and religious instruction of the children of Africa.

New-Jersey.—In no state in the union does there appear to be so much uneasiness in the married life as in New-Jersey. This must arise, either from the facility afforded by the Legislature to obtain divorces, on trivial grounds, or from bad state of morals.

Among the first business presented to the Legislature, we find several petitions on this subject—to divorce Tunis Vreeland from his wife Margaret; from Sarah Jones, for a divorce; from Sally Bartlett, for a divorce, from Jane Swazey, for a divorce. [Three out of four of the women!]

Mr. Owen.—Who has in England engrossed a large portion of public attention by his patriotic and disinterested endeavours to promote the welfare of man, and who has already expended so much money in a project so benevolent, has made a purchase of the Harmony establishment, and has arrived in the United States.

Mr. Gulliver.—John Gulliver, No. 256, Washington-Street, (half way between Bromfield Lane and Winter Street,) has just received

One bale *Carpets*—good patterns,

— 4-4 and one 5-4 bleached *Sheeting*,

— *Crash* and one *Russia Diaper*,

One case dark, yd. wide, English *Gingham*,

— *Bobbinet* and *Pettineet Lace*.

All of which will be sold at unusually low

Nov. 13.

FRENCH'S GUIDE

To the reading and Study of the Holy Scriptures, translated from the Latin, By William Jaques. Price 87 cts. For sale by LINCOLN & EDMANDS, 53, Cornhill.

Also, just received a set of Henry's *Commentary*, royal 4 to. with numerous Plates. In boards 40 dollars.

PEW IN THE OLD SOUTH.

For sale, a wall Pew in the Old South Church. Inquire at No. 11, Cornhill. Nov. 13.

FATAL RENCONTRE.

Detroit, Oct. 22.—Last Tuesday an elderly man, named Laurent, who lives in the vicinity of the River Rouge, about six miles from this place, perceived two Indians in his field digging potatoes. He immediately went up to them and requested them to leave the field—they refused; on which he took one of them by the shoulder and endeavoured to push him out of the field—the Indian resisted, and in the scuffle, threw Laurent down. A son of Mr. L. a youth about 16 years of age, at this time saw the situation of his father, and catching a club, ran to his assistance. On coming up he perceived the Indian that was unengaged, with a knife, in his hand, in the act of striking his father, and struck him so severe a blow upon the head as to cause his

POETRY.

THE MISSIONARY'S BURIAL.

By James Montgomery, Esq.

The body of the Missionary, JOHN SMITH, (who died Feb. 8th, 1824, in prison, under sentence of death by a Court Martial, in Demerara,) was ordered to be secretly buried in the night, and no person, not even his widow, was allowed to follow the corpse. Mrs. Smith, and her friend, Mrs. Elliott, accompanied by a negro, carrying a lantern, repaired beforehand to the spot where a grave had been dug, and there awaited the interment, which took place accordingly. His Majesty's pardon, annulling the unjust condemnation, is said to have arrived on the day of the unfortunate Missionary's death from the rigours of close imprisonment in a tropical climate, and under the slow pains of an invertebrate malady, previously afflicting him.

Come down in thy profoundest gloom,
Without one vagrant fire-fly's light,
Beneath thine ebon arch entomb
Earth, from the gaze of heaven, O Night!
A deed of darkness must be done,
Put out the moon, hold back the sun.

Are these the criminals, that flee
Like deeper shadows through the shade :
A flickering lamp, from tree to tree,
Betrays their path along the glade,
Led by a negro ;—now they stand,
Two trembling women hand in hand.

A grave, an open grave appears,
O'er this in agony they bend,
Wet the fresh turf with bitter tears,
Sighs following sighs their bosoms rend ;
These are not murderers ;—these have known
Grief more bereaving than their own.

Out through the gloom, their straining eyes
Look forth for what they fear to meet :
It comes ;—they catch a glimpse ;—it flies :
Quick-glancing lights, slow-tramping feet,
Amidst the cane-creep, seen, heard, gone,
Return, and in dead march move on.

A stern procession !—gleaming arms,
And spectral countenances dart,
By the red-torch flame, wild alarms,
And withering pangs through either heart ;
A corpse amidst the group is borne,
A prisoner's corpse, who died last morn.

Not by the slave-lord's justice slain,
That doom'd him to a traitor's death ;
While royal mercy sped in vain
O'er land and sea to spare his breath ;
But the frail life that warm'd this clay,
Man could not give nor take away.

His vengeance and his grace, alike,
Were impotent to save or kill ;
—He may not lift his sword, or strike,
Nor turn its edge aside, at will :
Here, by one sovereign act and deed,
God cancell'd all that man decreed.

Ashes to ashes, dust to dust,
That corpse is to the grave consign'd ;
The scene departs ;—this buried trust,
The Judge of quick and dead shall find,
When things that Time and Death have seal'd,
Shall be in flaming fire reveal'd.

The fire shall try thee, then, like gold,
Prisoner of hope !—Await the test,
And O, when truth alone is told,
Be thy clear innocence confess ;
The fire shall try thy foes ;—may they
Find mercy that dreadful day.

Sheffield, July 20th, 1824.

FOR THE BOSTON RECORDER.
ON READING THE EIGHTH CHAPTER OF
THE REVELATIONS.

And when the seventh seal was rais'd,
The golden harps were stopp'd ; those harps which
had long sounded.

With Jehovah's praise, now ceas'd to vibrate,
And silence reign'd in heaven awhile.

For half an hour no voice is heard in heaven's
high court ;

A solemn silence there. Before the eternal
throne of God.

Seven angels stand, with trump's prepared to sound.

Another angel's seen beside the altar, a golden
censer in his hand,

To offer incense to the King.—In silent grandeur
incense now ascends,

Mix'd with the prayers of saints. But still no
voice in heav'n is heard.

Not so on earth ! The censor's fill'd with coals of
fire from off the altar,

And cast upon it, and it's convulsed ;

There's thundering, earthquake, lightnings there.

The half hour's past ! The mighty angel with his
trump,

In loud and awful peals, awakes the stillness, and
proclaims a woe to men ;

And hail descends, and mingling with the liquid
streams of fire and blood.

Its fatal power is felt—
Trees, herbs, and grass are wither'd & destroy'd.

Woes follow woes in quick succession—the wat'ry
element feels the curse ;

All nature groans for man's revolt, for man's high
treason 'gainst his heavenly King.

A mountain totters on its base, it burns with fire,
It rolls into the sea ! The fiery tribes expire ;

And gallant ships that spread their canvas o'er
the deep,

Are buried in the waves. The waters that in
volve flow

Are turn'd to bitterness.—Man drinks thereof and
dies !

G.

MISCELLANY.

UNCHASTITY.

The violation of matrimonial vows is attended with a train of evils which it is not easy to express, though thousands are doomed to write them. The bare suspicion of infidelity fills the bosom with disquietude, and preys like a vulture, on the heart ; the proof of guilt destroys the happiness and embitters the future life of the injured party. The magnitude of the mischief arising from this species of unfaithfulness is literally incalculable. The loss of affection, once solemnly pledged, the cold neglect, the bitter disappointment, the cruel insult, which is involved in every case of conjugal falsehood, make up the complicated injury, bequeathed to the miserable sufferer. The breach of this promise has in it all that is calculated to give aggravation to guilt in the sight of God, and all that is calculated to give poignancy to grief in the human heart. The promise of fidelity is generally, and ought universally to be made as the result of affections, excited and cherished by the view of qualities, at once amiable and desirable in their object ; it is generally accompanied with those religious ceremonies which bring the parties to recognize their invisible Judge as the witness of their mutual sincerity. The deliberate and wanton violation of such a promise, is marked with a dereliction of principle, and with a turpitude of character, which cannot easily be surpassed ; and is productive of that complicated anguish which can find no refuge, and admits of no relief in this world. Even the kind hand of religion cannot pluck this thorn from the heart, and heal the wound which it inflicts.—The grave is the only refuge to which the victims of this base infidelity can look for complete deliverance. Multitudes who are the authors of this exquisite suffering, who deserve the deepest brand of infamy, yet dare to show their shameless faces in decent society, and look for that respect which is due only to the virtuous and the good : and it is a melancholy proof of the want of correct principle, and of the low state of moral and religious

feeling, that they do not meet, wherever they appear, those indignant frowns which would be too intolerable for them to bear.

No man can read the Bible without perceiving with what just severity this species of falsehood and injustice is censured and condemned. Criminals of this description generally disregard the discipline of the church ; and for various reasons too often escape the penalties of the civil law : thus they pass with triumphant impunity. They can, however, escape, but for a short time : such transgressors God will struck : He alone can inflict a punishment proportioned to their guilt, and to the sufferings they occasion to others. If the frowns of society do not repulse them, the frowns of Jehovah will pursue them with everlasting disgrace.—*Lil. and Engag. Mag.*

PRIDE.

The proud man is not happy. He spurns with contempt the adulation of the vulgar, as unworthy of his notice ; his pride is nourished by the approbation of those alone, whose weight of character has raised them to the more elevated grades in society. Hence those who can minister to his gratification are comparatively but few : and of this few, many of them will be his competitors for public applause. Two men governed by the spirit of pride, are said to be the most disagreeable companions to each other. They advance their mutual claims, to meet with mutual denial and disappointment. Each one expects to receive what the other is not disposed to give. Pride is ever ready to receive, but never to bestow approbation : except perhaps, with the view of receiving the same in return, with more than legal interest.—This, however, is more the artifice of that paltry kind of pride, called vanity, than of that lofty, though diabolical feeling of which we are speaking. Vanity, which feeds on the flattery of all without discrimination, and soon recovers from the pain of disappointment, is the feature of a weak mind : pride is the vice of a great mind, and can relish nothing but that applause which unconstrained and sincere. The slightest suspicion that the incense offered on its shrine is nothing but mere formality, not seasoned with sincerity, produces the bitterest disappointment and chagrin. If he sees others receiving those respectful acknowledgements which he covets, he excites in his bosom jealousy, envy, hatred, malice and resentment ; passions which, like a host of furies, prey upon his peace. Proud men are not disposed to gratify him, because they consider him their rival and opponent ; men of real worth are not disposed to gratify him, because they consider it wrong to furnish indulgence for any vicious passion. Hence, his arrogant claims meeting with repulses from every quarter, his haughty spirit becomes, in his own breast, a source of vexation and disquietude. God and man agree in this one thing ; that is in *resisting the proud*. If there is on earth a human being whom you could wish to see devoid of peace, and unhappy, infuse into him the spirit of pride, and your object will be accomplished.

AMBITION.

The ambitious man is not happy. His insatiable spirit, like the daughters of the horse-head, is continually crying, give, give ; and like the grave, never saith, *si is enough*. He enters the public arena with numerous competitors, who labour to elevate themselves by thrusting him down. They scrutinize his character, sift his motives, call in question his talents, thwart all his purposes, and view him as a public and licensed mark for the shafts of slander and reproach. Viewing them with the troubled eye of jealousy and envy, he contends with the same weapons, and employs the same methods for his own advancement, and derives the same enjoyment from their discomfiture. Through these tumultuous conflicts, along this pernicious path, he urges his way toward the object of desire. Every ascent which he gains increases his desire, and redoubles his efforts to rise still higher. At length his eye fixes on the very summit of fame, and on the very highest post of honour, as the only limit of his boundless ambition. Nothing below this summit will quiet his restless spirit ; and if this should, at length, be attained, a thousand bitter recollections of the past ascend with him as the inmates of his bosom ; a thousand suspicions and jealousies respecting the motives and designs of others invade him ; the envy of disappointed rivals, in a thousand forms and degrees haunt him, like spectres from the dead, and disturb his peace. The happiness which he fondly anticipated has fled from the station which he fills, and has left him to a nameless train of corroding anxieties. That ambition which increased as he advanced, is now greater than at any former stage ; and yet having no higher object on which it can fix, it therefore becomes the tormentor of the bosom in which it exists.—Such a mind can no more be at peace than can the ocean under the influence of the rushing tempest.

If ambition dwells in the bosom of a chief, or a sovereign, his neighbours of the same grade become the objects of his suspicion, and his jealousy. If they are his superiors, then his wealth, his power, his royalty avail him nothing till he can equal them ; this accomplished, his spirit cannot rest till he is their acknowledged superior. When the world is obsequious at his feet, he weeps that there are not more worlds in the same prostrate beneath his feet. All nature groans for man's revolt, for man's high treason 'gainst his heavenly King. A mountain totters on its base, it burns with fire, it rolls into the sea ! The fiery tribes expire ; And gallant ships that spread their canvas o'er the deep, Are buried in the waves. The waters that in-volve flow Are turn'd to bitterness.—Man drinks thereof and dies !

PASTORAL FIDELITY AND AFFECTION.

From the Farewell Sermon of Rev. Mr. JENKINS, late Pastor of the 2d Congregational Church in Greenwich.

I have thus briefly adverted to what was my determination, and what was my state of feeling, while your minister. I DETERMINED NOT TO KNOW ANY THING AMONG YOU, SAVE JESUS CHRIST, AND HIM CRUCIFIED. AND I WAS WITH YOU IN WEAKNESS, AND IN FEAR, AND IN MUCH TREMBLING. It has been my intention, and endeavour to declare unto you "all the counsel of God." And now as I retire from this sacred desk, where, for the space of four years I ceased not to warn every one with a heart full of trembling anxiety, let me beseech you not to reject the counsel of God against yourselves. Reject not the precious doctrines of the cross. A period is coming, when it must be your only ground of hope, and your only source of consolation, that you have cordially received them in their living energy, and obeyed them in their holy tendencies.

Ye careless and impenitent ones ! for whose eternal good I have heretofore laboured in vain, I come once more to beseech you to be reconciled to God. Again, and for the last time, I come to beg of you not to turn away from a bleeding Saviour. Trample no longer under your feet that blood which alone cleanses from all sin. "Ho ! every one that thirsteth, come ye to the waters." To-day, if ye will hear his voice, harden not your professed disciples of Jesus, ye who are planted in the garden of the Lord, is "Christ crucified" all your confidence, all your hope, and all your desire? Are you rooted and grounded in the doctrines of the cross? Is your faith that which purifies the heart, and lifts you above the allurements, temptations, and hostility of the world?—Does your reception of the Gospel make you a peculiar people, holy, harmless, and without rebuke? Does it render you the light of the world? In a word, are you at heart believers in the infinite Saviour? Ah ! He whose eyes are a flame of fire, knows your hearts. And which of you does he behold masked with the gash of the hypocrite?—Which of you does his piercing eye perceive to be a cold hearted worldling with the Christian name?

"Be watchful, strengthen the things which remain, that are ready to die, for he has not found your works perfect before God. Remember, therefore, how thou hast received, and heard, and hold fast, and repent."

And now the parting moment has arrived. I have delivered to you my last message. It only remains, that I express the final ADIEU.

Ye friends of my bosom, I bid you, farewell!—You have been faithful, found among the faithless. You have not deemed me your enemy, because I have told you the truth. You have directed me by your counsel, sustained me by your countenance and prayers, and relieved my necessities by your bounty. My thoughts shall often return to you in grateful and affectionate remembrance, and my prayer shall be that you may receive your reward from the exhaustless treasures of divine grace.

And farewell, too, my enemies. "As for you, if you thought evil against me, God meant it for good." "Ye have not injured me at all." I forgive all your unkindness. If there is one emotion of my heart more strong than any other, it is that of pity towards you. I leave you "sorrowing most of all," lest I leave you at heart opposed to the precious truth I preach, and at enmity with God. Gladly would I have continued to share your goodness. Gladly would I have been the means of turning you to righteousness. . . . But I shall address you no more. Our next meeting will be at the judgment seat of Christ! Oh may I then learn that you did not continue to reject his Gospel.

Brethren and sisters of the church over which I was placed in the Lord, farewell! May the great Shepherd of Israel send you a more faithful and a more successful pastor, under whose ministry you shall be united and built up in the holy faith of the Gospel. Forget all past dissensions and animosities. "Let brotherly love continue." Be much and fervent in prayer, that a minister after God and servant of the church may speedily be settled over you. "Stand fast in the faith—quit you like men—be strong." And may He who walks in the midst of his churches, smile upon you, send down from on high the influences of the blessed Comforter, and make "your peace as a river, and your righteousness as the waves of the sea."

Ye beloved children and youth of this congregation, farewell! I have looked upon you as the hope of the church. Once I hoped it might be mine to gather you into the fold of Christ. But I am no more to ask you to "come and hearken unto me, that I may teach you the fear of the Lord." I am no more to beseech you to "remember your Creator in the days of your youth." I am no more to exhort you who are "young men to be sober-minded." Forget not then, my past instructions. Oh ! forget not your souls. "I love them," saith your heavenly Father, "who love me, and those who seek me early shall find me." Farewell! these courts of the living God! Farewell! this sacred desk. Farewell! this table of the Lord. Here may the doctrines of the cross never cease to be proclaimed. To the worship and honor of Jehovah, Father, Son, and Holy Ghost, be this house ever devoted! Amen.

PREACHING FOR A CROWN.

The Rev. Henry Davis began his labors in Pembroke, but was soon dismissed from his station on account of his faithfulness ; afterwards he frequently preached in the open air. An anecdote is related of him, that as he was walking early one Sunday morning to a place where he was to preach, he was overtaken by a clergyman on horseback, who complained that he could never get above half a guinea for a discourse. "O Sir," said Davis, "I preach for a crown." "Do you?" replied the stranger, "then you are a disgrace to the cloth!" To this rude observation he returned this week answer.—"Perhaps I shall be held in greater disgrace in your estimation when I inform you that I am going nine miles to preach, and have but seven pence in my pocket to bear my expenses out and in, and do not expect the poor pittance remitted that I am now in possession of ; but I look forward to that crown of glory which my Lord and Savior will freely bestow upon me, when he appears before an assembled world."

ANECDOTE OF THE MEXICAN GEN. BRAVO.

When engaged in maintaining by arms the cause of freedom his father was taken prisoner.

After an attempt to force the son to submission by threats and promises, his father was called out of his dungeon and shot. A short time after, a regiment of Spaniards, which was considered invincible, fell in with General Bravo and his little band of patriots. A battle ensued ; four hundred of the Europeans were slain and three hundred taken prisoners. The General told them "Now is my revenge." Next day he called out his troops, and ordered them to load, and after addressing his army, and recapitulating the many and cold-blooded murders perpetrated by the Royalists on some of the richest creole families and best patriots, he turned to the prisoners and said, "This is the moment of showing to my enemies and the world, the revenge General Bravo will take upon the murderers of his father and the oppressors of his country. I order your release and freedom. A vessel awaits you on the coast to carry you hence. If any one of you shall be found in this country again, his life shall be the forfeit. Tell your King, this is the way the republic revenges itself on its enemies." This is the man to whom the Mexicans have confided their destinies, and the Presidential Chair of Government.

PULPIT ASSISTANT.

IN LINCOLN & EDMANDS, 59, Washington Street, (53, Cornhill,) have just received a few additional copies of the Pulpit Assistant, containing 300 outlines of Sermons ; chiefly extracted from various authors. With an Essay on the composition of a Sermon. In 5 vols.—\$6, 75 in boards, \$7, 50, bound.

NOV. 6.

LAW'S TREATISE.

A Practical Treatise upon Christian Perseveration, by WILLIAM LAW, A. M. To which is added some account of the author.

Not as though I had already attained, either

were already perfect.—Phil. iii. 32.

Also—Spirit of Prayer, and Serious Call to a devout and holy life, by the same author. For sale by R. P. & C. WILLIAMS, 79, Washington Street (Cornhill Square).

OCT. 30.

THIRD EDITION OF OLD COLONY ANTHEMS.

JAMES LORING, No. 2, Cornhill, has for

sale—The Old Colony Collection of Anthems.

Selected from the works of the most celebrated authors, and arranged by the Boston Handel and Haydn Society, Third edition, improved.

The most popular anthems in the former edition are retained in this improved edition.

At a meeting of the Trustees of the Boston Handel and Haydn Society the following vote was passed, a copy of which, on request, has been obligingly furnished.

"Voted, That a sufficient number of copies of

the third edition of the Old Colony Collection of Anthems, &c. be purchased for the use of the

Orchestra, and that the members be requested to

furnish themselves with this valuable work in order that the Society may avail itself at Rehearsals and Oratorios of the music therein contained.